

A Parisian pastor's glance at America. By Rev. J. H. Grandpierre.

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A PARISIAN PASTOR'S GLANCE AT AMERICA.

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INTRODUCTION TO THE AMERICAN EDITION.

The political and social institutions of America, its material prosperity, and the manners of the people, have been frequently described by transatlantic travellers. But there is one phase of American society, by no means its least important or least characteristic, which has been hitherto comparatively neglected, especially by French writers, and has scarcely ever been presented in its true and proper light. I mean, its moral, religious and ecclesiastical aspect. Though the principles on which it is founded do not command, in France at least, the sympathies of the multitude, it was naturally enough this phase of

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American character which chiefly attracted the regards of the distinguished divine, to whose pen we are indebted for the unpretending but very interesting remarks here offered in an English garb.

Whatever may be the author's opinions on this subject, they cannot fail to have considerable weight with those who are aware that his eminent position in the Reformed Church of France, his talents, and the studies and labors of his whole life, make him a very competent judge of such matters. Born and educated in the bosom of the venerable Church of Neuchatel, whose founder, and for more than thirty years its 4 pastor, was the reformer Farel, the friend and co-laborer of Calvin, he was one of the first to participate in the religious revival which manifested itself in Switzerland about the year 1820. Hardly had he entered the ministry, when he was called to the pastoral charge of the French Church at Basle, where he labored with remarkable success in concert with his friend, the celebrated Vinet. Called to Paris to direct the newly-formed institution of Foreign Missions, he acquitted himself of this important task, during nearly a quarter of a century, with a zeal and judgment which contributed not a little towards making the French mission to South Africa what it is, one of the most prosperous and successful of the missions to the heathen. The missionaries engaged in it, have all been his pupils.

At the same time, by his able and eminently evangelical preaching at Paris, by his numerous writings, and by his active co-operation in all benevolent enterprises, he contributed largely to the revival of the Reformed Church of France. Filled with love and respect for this venerable church, which, born and nurtured amidst heroic struggles, has been purified by the baptism of trial; and whose rights, now recognized in the French Constitution, have cost so much blood, so much suffering, and so many calamities to her numerous martyrs, but which nevertheless had fallen into the religious apathy common to the earlier part of this century; Dr. Grand Pierre labored, in concert with distinguished colleagues, and assisted by co-laborers each day increasing in numbers, at the task of rekindling in her bosom the light of the gospel. To effect this noble purpose a society has been organized, a society of which he is the head and the soul. He has also become the

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5 principal editor of a journal, *L'Espérance*, devoted to the interests of the Protestant churches; the vigilant sentinel of the liberty of worship. It was for *L'Espérance* that the following pages were originally written.

These circumstances explain at once the form and the nature of the work. In speaking of America, the reader will perceive that the author was in fact always thinking of France. It is not merely a description of the moral and religious state of this country that he furnished his countrymen; but, also, a comparison which he would make, and an example he would present, for them to follow. He is therefore disposed to point out the good, rather than the evil. But these sketches are more; they are a tribute of profound respect and sympathy—I might almost say of admiration—from a Christian citizen of the Old World, which is still contending against the disorganizing forces and the tendencies that threaten its renewed life, to the yet youthful society of America, whose highest glory, as well as most solid excellence, is, that it is founded on the great principles of liberty and of order proclaimed in the gospel. This alone should suffice to recommend this little work to the attention and the friendly consideration of reflecting Americans, who are properly regardful of their country's reputation abroad.

The work has been rendered into English by the pen of a young lady in Paris, a friend of the author, whose name we are not at liberty to mention. A few slight changes, principally in the statistics, have been made by the special request of the author.

THE EDITOR.

PREFACE.

On my return to Paris, after a visit to the United States, which I felt to have been only too short, some of my friends requested me to state what I had seen, and to tell them what I thought of America and the Americans. In compliance with their wishes, I published a series of articles, on the state of religion in the United States, in a journal of which I am the editor “*L'Espérance*.”¹ I have since collected these notes in a small volume, which I now

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present to the friends whom I have left beyond the Atlantic. They will see, I hope, that I do not think very ill of them, and that I have not greatly decried them in France.

1 Published by M. Grassart, bookseller, 11 Rue de la Paix, Paris, 6 francs per annum.

But it will give them far more pleasure to learn that these hastily-sketched notes have not only excited great interest among the French Protestants, but that they have been the means, under God's blessing, of iv animating the piety, and quickening the zeal and charity of our churches.

If I should attempt to enumerate all the expressions of congratulation and encouragement which have reached me on the subject from all parts of the country, I should fill an entire volume. Before closing this brief preface, however, I beg leave to quote a short extract from a letter which I have received from one of our oldest pastors among the Cevennes, in the department of the Gard, who has been for many years President of the Consistory of one of the most influential churches in the south of France. From this, my friends in the United States will be able to judge of the sympathy existing towards the Christians of America among the evangelical protestants of France.

“ Alais , 3d December, 1853.

“I must express to you the pleasure I have had in reading your valuable Notes on the United States Continue, my dear Brother, to make known to us the work which the Lord has so magnificently accomplished in this favored land. O that the faith which reigns there might be spread among us! And is it not for us that the Lord has worked all these wonders? Are they not the triumph of his Gospel? And can we despair of his mercy, when we see what wonderful and admirable things have been achieved v by a few fugitives from our churches, in a country which was but yesterday a wilderness? For myself, what I have learned of the United States increases more than ever my love for the Gospel of my Saviour.

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“ Gaillard,

“Pastor, President of the Consistory.”

Many such letters I have received for my encouragement, enough, in fact, as I have before remarked, to fill a volume.

AUTHOR.

Paris, January , 1854.

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CHAPTER I. VISIT TO AN INDIAN VILLAGE.

“ Have you been to Niagara? Shall you not go to Niagara?” are among the questions oftenest heard by the traveller, from the moment he sets foot on the shores of the New World—sometimes even while he is yet. tossing on the ocean—for their famous cataract is one of the things in which the Americans take the greatest pride and delight.* 1

* The River Niagara is, properly speaking, a part of Lake Erie, which at its north-eastern extremity begins to flow on an inclined plane, and gradually falling, produces first the rapids, then the famous cataracts. A few days before our arrival, three young men, having ventured imprudently on this dangerous river in a small boat, were carried away by the force of the current and precipitated into the abyss below. One of them succeeded in laying hold of a large log, which had got fixed among the rocks a few feet above the falls, to which he clung for eighteen hours. All means employed to deliver him from this most frightful position, failed—the last, indeed, accelerated his fate. A boat which it was attempted to lower to him by a rope, struck against him with so much violence, that he was forced to loose his hold—and with a heart-rending cry and his hands raised to Heaven, he disappeared into the gulf beneath, in the presence of thousands of spectators who had hastened to the spot from considerable distances to witness the dreadful spectacle.

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We went, of course, to Niagara, for how could we help it? and we readily confess that the reality far surpassed all descriptions we had read, and all idea we had formed of it. This wonderful cataract is certainly one of the most magnificent objects in creation. It combines everything to captivate the imagination, and produces an impression perfectly unique in its kind. The enormous mass of water which falls into the abyss below; the noise, which is like reiterated peals of thunder; the spray, which rises in undying clouds; the bottomless gulf into which this river-lake precipitates itself; the rocky banks, between which roll its dashing waves; the noble old trees which encircle the cataract with their verdure, and heighten by their contrast the snowy whiteness of its foaming waters; the rainbow which crowns the 13 magic scene; all contribute to fill the mind with wonder, admiration, and delight.

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To the Christian spectator, the words of the Psalmist naturally rise, and best express the emotions which fill his soul: *"I will remember the works of the Lord. Thou art the God that doest wonders. The waters saw thee, O God, and were afraid; the depths also were troubled. The earth trembled and shook."* — Psalm lxxvii. 11, 14, 16, 18.

A few miles from Niagara Falls, is an Indian village, placed under the pastoral charge of a missionary—the Rev. G. Rockwood. We had just been admiring the magnificence of the Creator's works, displayed in the mighty cataract, whose waters fall with the voice of thunder, from a height of one hundred and sixty feet, into the depths of a whirlpool from which they rise in vast clouds of foaming spray. It was natural, that after scenes so imposing in their character, we should wish to repose our minds, in the contemplation of a work as truly divine, but calmer and gentler in its nature—the work of regeneration in the soul of man.

We were the more anxious to see Christian Indians, as we had happened to meet a few 14 weeks previously with some who were yet in the savage state. These last were a party of Choctaws, forty-one in number, men, women and children. They were encamped, when we first saw them, near a pretty lake, whose deep blue waters, set among groups of trees, produced the most charming effect. In the midst of the camp was a fire, near which was crouched, perfectly motionless, an old man, who appeared to be the chief of the party—around him, on all sides, were extended pell-mell on the ground, men and women, some enveloped in blankets, some leaning against the trunk of a tree. Either from prejudice, or a natural aversion to the actual masters of the country, these red men, before they are brought under the influence of Christianity, dislike to enter the houses of the whites, and prefer living and sleeping in the open air. Nothing produces a more painful, or sadder impression upon the mind, than the aspect of these people—children, in character and habits,—careless of the morrow,—consuming their days in idleness, thinking only of eating and sleeping,—never rousing, but to dart an arrow, or to engage in 15 one of their favorite games, in which they show an ardor, amounting to absolute fury: these games are, in

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fact, a species of contest, to which the women urge them on, by gestures and cries truly savage.

The Choctaws of whom we speak, were under the direction of a Frenchman, who had accompanied them from the State of Alabama, and acted as a sort of showman—exhibiting for money these aborigines of the New World, these primitive masters of the land, these citizens of the soil—to whom?—to the whites who have ravished from them their country, and who now regard them as foreigners! Sad vicissitude of human things!—impenetrable mystery of the ways of Providence!

The spectacle which awaited us at the missionary station, was, however, widely different from that which presented itself on the shores of Fresh Pond, near Cambridge, Mass. We were now to see Indians wearing the European dress, cultivating the land, possessing farms, and gaining their livelihood by the labor of their hands,—in a word, transformed by civilization. We also knew that these aborigines, three hundred 16 in number, belonged to the tribe of Tuscaroras—that one hundred of them were baptized, and that the others, though not yet received into the church, were living in due submission to the laws, under the authority of a principal chief, and several others of inferior rank—all of whom were baptized. As we had a letter of introduction to Mr. Rockwood, from one of the Secretaries of the Board of Foreign Missions, we counted upon a friendly reception, and were not disappointed.

The road which led to the village conducted us, now through cultivated fields, now through thick forests, or along the banks of the foaming Niagara, which, below the falls, rolls its furious waters between rocky cliffs of prodigious height. The first Indian we saw as we approached the establishment, was engaged in gathering, fruit in his orchard. It was a good evidence of civilization. The steeple of the little church soon appeared in sight, then we passed the school-house, where a female teacher was holding a Sunday school,—and lastly, we reached the parsonage. We found the pastor and his family just preparing for church, (it was Sunday,) and 17 we were glad to accompany them there. On entering

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the chapel, we found it filled with a congregation composed partly of Indians, very suitably dressed, and partly of farmers from the neighborhood. Among the assembly were several Indian women, who held on their knees, or had placed at their feet, heavy wooden cradles, containing their infants, whom they had thus brought from a distance of several miles. One would have supposed that these copper-colored babies had received a lesson in advance, for we noticed that not one of them cried or made any noise during the sermon.

The service began with singing a hymn in the Indian language, which was executed in three parts, by a choir of Indians,—men and women. The solos of the women were sweet in the extreme, and very correct, and the second and bass, with an accompaniment on the violincello, which was also played by an Indian, were not less remarkable for measure and harmony. After the prayer, Mr. Rockwood delivered in English a discourse, which was interpreted, sentence by sentence, by the chief of the tribe, who acted as interpreter, and had a seat in the pulpit 18 by the missionary's side. The translation was, to say the least, as animated as the sermon; and although we did not understand the barbarous tongue of the Tuscarora chief, it was easy to see, by his animated gestures, that he was not translating mechanically, but really preached himself. A prayer, a second hymn, and a collection for the missionary society, closed the service.

I had been so much affected by what I had seen and heard, that I begged permission to address a few words to the assembly. I saluted these Christian Indians in the name of their brethren in France, gave them some details upon the state of religion in our country, and exhorted them to persevere in the way of life. The chief, who had interpreted for the missionary, interpreted also for me, and, judging by his action, he acquitted himself perfectly in his task. The heat was extremely oppressive, and the windows of the church were open, so that while speaking to these Indian brethren, at the distance of fifteen hundred leagues from France, my eyes rested upon an immense plain, black 19 with forests, beyond which I could distinguish the shores of lake Ontario.*

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On leaving these Indian brethren, whom I was never to see again, I took them cordially by the hand. I had been told that their chief, who had just interpreted for me, was not only a good interpreter, but an excellent Christian. Besides speaking well, he knew how to act well also. Some time previous to our visit, he had resolved to give twenty dollars to the Missionary Society, and, not having the sum in money, he gave his horse. The horse was sold for thirty dollars, and the difference was, of course, offered to him, but he objected to receiving it. His conscience told him that, having given the horse, he had no right to take back part of the price. He could only be prevailed upon at last

* Lake Ontario, which is navigable to the largest vessels and may indeed be called an inland sea, is three hundred miles long and about ninety wide. It is almost as large as Lake Erie whose waters it receives; but both these lakes, vast as they are, become almost insignificant when compared to their gigantic neighbors, Huron, Michigan and Superior. These five lakes together contain the half of all the fresh water on the surface of the globe.

20 to receive five dollars, the twenty-five dollars remaining being given to the Society. I have this fact from the Secretary of the Missionary Society, who related it to me before we set out on our journey to the West.

In their leisure moments, the Indians manufacture out of the bark of trees very pretty articles, which they embroider with porcupine quills, stained of various colors. We procured some specimens of their work for the next fair of the Missionary Society in Paris.

After leaving our Indian friends, we were surprised on our way by a storm, such as is probably seen only in America. The air seemed on fire, and the rain poured in torrents, accompanied by incessant peals of thunder. We thought for a moment of taking shelter in the forest, but soon renounced this idea. When we reached our hotel, we were as thoroughly wet—although we were in a carriage—as if we had taken a bath under the cataract.

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The work of missions is generally appreciated and liberally sustained in the United States. I know of a church in Boston which alone contributes over five thousand dollars a year to this cause. The annual receipts of the American Board of Foreign Missions amount to three hundred thousand dollars—those of the Presbyterian Board, to one hundred and fifty thousand—the receipts of the Baptist Society are nearly as much, to say nothing of others less considerable than those I have mentioned.

The vocation of the missionary is also highly honorable in the eyes of Christians in America. They esteem his work the more glorious as it is full of perils, and most important from its magnificent results. The laborers in the missionary field are not, therefore, recruited, as with us, from the artisan and agricultural classes alone, but from the highest in society. Thus, a former Secretary of the American Congress, the Hon. Walter Lowrie, has had two sons missionaries; one in China and the other in India. Dr. Hodge of Princeton, and many of the most eminent clergymen and professors, have also sons engaged in the same work, whose preparatory studies have been completed in the best colleges and universities. How far are we in France behind in all these things! Let us gratefully acknowledge, however, the few indications of a better future, which appear here and there among us. I will only mention here two recent instances. Last week I received a letter from a Protestant,—a foreigner, it is true, but a resident in France,—offering to take upon himself the support of a missionary, if the Society will send one at his expense; and another, from a poor workman of Arriège, who has collected twenty francs for the Missionary Society, by laying aside a day's wages every week. When this spirit shall become general among us, the work of missions will prosper as it never yet has done, to the glory of God and the salvation of souls.

I was invited while in Boston, to attend one of the meetings of the American Board of Foreign Missions, and I found there, besides the three Secretaries of the Board, a number of other gentlemen, laymen, who exhibited the most thorough acquaintance with all the different missionary enterprises undertaken by the Society. Their manner of

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discussing the various questions submitted to them, made it evident that each had been the object of special study. In the course of this meeting, one of 23 the Secretaries read a letter, addressed to the Board, from the native churches of the Sandwich Islands. These churches—who now send out and support their own missionaries without any assistance from the Society in Boston, by which they were founded—stated that, in consequence of a recent visit from a chief of the Marquesas, they had resolved to send to these latter islands, in a vessel equipped at their own expense, four native missionaries, members of their churches, and educated in their own seminaries.

What a magnificent result of the work of missions in islands which, thirty years ago, were peopled by pagans and cannibals; and how great encouragement should this give to us, Christians and Protestants of France, to persevere in the work begun by us in another part of the world!

CHAPTER II. SCHOOLS AND COLLEGES.

The State of Massachusetts is probably the most enlightened and influential member of the American Union, and the improvements made there in the method of public instruction are usually adopted or imitated in the other States. Massachusetts was in fact one of the earliest settled of the North American colonies, and is also that in which the influence of evangelical Christianity has been most deeply felt. Its first colonists were Puritans, who had fled from religious persecutions in Great Britain. In the month of December, 1620, a small and leaky bark, purchased and freighted in the little port of Delft in Holland, touched the coast a few miles from the place where the city of Boston now stands, and sent forth from its decks in mid-winter, upon a rock on the then uncultivated shore, 25 in the midst of savages who disputed with them its possession, a band of one hundred and one refugees, men, women and children. These persecuted Christians, who had passed six months full of perils on the ocean which is now easily crossed in less than a fortnight, arrived, their Bibles in their hands, and faith and ardent love of liberty in their hearts. After having returned thanks to God for their deliverance, and provided for the security of their wives

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and children, their first thought was to build a house of worship and a school-house. The blessing of the fathers has rested upon the children, and still, at the end of two centuries, through the wide extent of the land which these Bible-loving men have fertilized by their labors and hardships, is found the same reverence for God's word, the same respect for the Sabbath day, and the same rigid morality which distinguished them. These first colonists, or pilgrim fathers as they are now called with veneration in every part of the country, have left the following account of their arrival in their new home.

“After God had carried us safe to New England, and we had builded our houses, provided 26 necessities for our livelihood, reared convenient places for God's worship, and settled the civil government, one of the next things we longed for and looked after was, to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present pastors shall lie in the dust.”— *New England First Fruits* , p. 12: London, 1643.

Carrying out this design, as early as 1636 the General Court appropriated four hundred pounds sterling to the foundation of a school or college, and in 1638 John Harvard, one of the colonists, died, leaving by his will a legacy of seven hundred pounds and his entire library to the above establishment. Such was the origin of the University of Cambridge, the largest and most distinguished in point of learning in the Union. It still bears, in memory of its early benefactor, the name of “Harvard College.”

We shall speak hereafter of this institution with which we had the opportunity of becoming well acquainted in a visit of six weeks at Cambridge; but first, we have a word to say about the common schools of Massachusetts.

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In America, as it is well known, government has nothing to do either with the support, or the discipline of the churches, universities, and theological faculties. These are left entirely and exclusively to private management. But, on the other hand, the administration

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takes the direction of the system of primary instruction, which it has most successfully conducted. This is thought of too great importance to be left to individual effort. Every town is obliged to levy taxes and contributions for the foundation and support of a school. There is no village, however small, that has not its schoolmaster or mistress. A Board of Education, composed of the most eminent men, chosen from all religious denominations, is charged with the general supervision of these schools. This board selects properly qualified teachers, presents them to the school districts, and sees that the local committees fulfil their duties with regard to their respective schools. The attendance on these schools is not obligatory, but such is the force of opinion, that a parent who should neglect to send his children either to the public or to a private school would become the object of public 2 28 animadversion. Every citizen of the United States should be able at least to read and write.

Infant schools are very numerous in America; there are, besides, free schools of three grades, the primary school, the grammar school, and the high school. On leaving the high school, a young man possesses all the attainments necessary to him, except such as are required in order to enter the schools of theology, law or medicine; and a young woman, having received no other instruction than that given in the school of the third degree, may be considered as well educated as one who, in France, should have passed several years in the best boarding-schools.

An active, studious, and intelligent schoolmaster or mistress may rise. successively from the lower to the higher school, and thus receive a salary increased from three hundred to fifteen hundred dollars.

There are no less than from four thousand to five thousand teachers of both sexes employ-in the common schools of Massachusetts alone.

To foster a professional spirit in those persons charged with the education of youth, and at the same time to keep them much improved 29 in scientific progress, the Board of

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Education in Massachusetts has founded Teachers' Institutes, of which there are now about twenty in operation in the State. The following statement will explain their character. Once a year, on a given day, the one hundred, two hundred, or three hundred teachers employed within certain districts, are invited to meet and spend a week in some central town, which is designated. There they find the secretary of the department of public instruction, with seven or eight professors, the most eminent in their several branches. During this week, from morning till night, the teachers attend lectures on natural history, physical geography, profane history, mathematics, elocution, recitation, &c. They are far from finding irksome the time thus fully occupied; indeed, I am told by one of their professors, that often, after having finished the six or seven lessons required of him, he has been obliged to read two or three more by way of supplement, in order to satisfy their earnest entreaties. Thus encouraged in their career, and aided in their studies, they return with new ardor to take the direction of their respective schools.

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In all the public schools the Bible is read and taught, without reference to the differences between the various religious sects. It has been the more easy to come to an understanding upon the nature of this instruction, as all the communions in the United States, with the exception of a few Unitarian congregations, are *Orthodox*, and differ only upon certain points of doctrine and observances. Religious instruction of a *special* character, is reserved for the Sunday schools, which are held in the church to which the parents of the children belong. It would be difficult to find in the United States, a single church that has not its Sunday school, conducted by pious laymen, well versed in the knowledge of sacred history, and of the dogmas and ethics of Christianity. So thoroughly qualified, indeed, are they for this work, that a Swiss professor, established in a small town in the State of New York, remarked, in speaking of the instruction they give, "I assure you that I myself learn much in preparing my children for the Sunday school," and he added, "I am not sure that there could not be found more than one child in our Sunday schools in America, 31 who understands his Bible better than some of our pastors in Europe."

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We have received the greater part of the above information from Dr. Sears, the Secretary of the Board of Education of the State of Massachusetts, whom we had the pleasure of meeting on board the “Empire. State”—a magnificent steamboat—on our way from Boston to New York.

From the common schools we pass to the colleges. All the colleges in the United States are arranged on the same plan, and comprise four classes of students—the Freshmen, or new comers, the Sophomore, the Junior and the Senior. These singular designations are used not only by the students, but by the college governments in their catalogues and publications. The young men who attend the colleges are lodged and boarded for about one hundred and sixty or two hundred dollars a year, in buildings belonging to the university, and are subjected to a rigid discipline with regard to their hours of rising, of going out, &c. They are required, moreover, to attend morning and evening prayers held daily in the chapel, besides 32 the public services of the Sabbath, and even services held during the week. Those among them who obtain permission to lodge outside the college walls, can only do so in houses approved of by the faculty, where the same discipline is in some measure observed.

Each year, at the close of the terms, the senior class graduates—that is to say, the students who compose it, receive a diploma which holds the middle place between the diploma of *Bachelier ès-lettres* and that of *Bachelier ès-sciences*. The degree is conferred publicly, and the assembly on the occasion is always held in some church, and opened invariably with prayer. This ceremony attracts a crowd of spectators, not only among the relatives and friends of the students, but from the town and surrounding country. The Governor of the State of Massachusetts never fails to attend with his staff at Harvard College on these occasions.

Before receiving their diplomas, the most distinguished of the graduates are obliged to pronounce a public discourse. These discourses are in prose or verse, some in Latin, some even in Greek. Popular confidence in any institution 33 in America, is bestowed only

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in the degree in which that institution is submitted to popular control. The American public recognises willingly that the professors have the capacity and the right of judging as to the merit of those on whom academical honors are bestowed, but at the same time it likes to verify for itself that these honors have been awarded to real merit. If the senior class which is to graduate, be composed of eighty-seven members, as was the case the 20th of July last, at Cambridge, the first half of the class will be called upon to speak, the crowd that fills the church comes prepared to listen to the same number of discourses, excepting, indeed, some few which are omitted by special favor in cases of sickness or unavoidable absence. These discourses are all written, committed to memory, and recited. The college gown and cap are required to be worn on these occasions, as they are pronounced before the President of the University, and a circle of professors, and other dignitaries.

Here is a list of some of the exercises on this occasion, selected from the forty-four to which we listened.

34

English Dramatists before Shakspeare. Charles the Fifth in Retirement. Bibliomania.

The Relations of Mathematics to Modern Science. Joan of Arc, (Poem.)

The Latin Language in the middle ages. # e[???][???] [???][???]# ##[???]#####
#[???]##### #e[???]## The Friendship of Voltaire and Frederic. Thomas à Kempis.

The Influence of Physical Causes on the Intellectual Faculties De cultu et humanitate Byzantium. Ancient Monuments of the Mississippi Valley.

Several things struck us forcibly in these literary exercises; and first, the self-possession with which all these memoirs, dissertations, and essays were recited, and the facility of elocution which must have been attained by their authors thus early brought before the public. It would be very little to say that the memory of no one of these young orators failed him. They all spoke with the most perfect ease, though in the presence of at least two

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thousand visitors. The character of these compositions, also, particularly interested us. Some were doubtless more remarkable than others, but all showed much cleverness, the thoughts were well arranged and clearly expressed, and we were neither wearied 35 by common-places or vulgar ideas, nor shocked by any eccentricities. Lastly, we remarked with high satisfaction, among all these young men, a profound respect for religious things. Not one sentiment or word was advanced by any one of them, at which the most delicate conscience could take offence. The intelligent and attentive audience assembled at this time, proved, by the applause with which they never failed to greet a fine thought, or a flash of wit, that they were fully capable of appreciating both.

We may add here, that the Americans are very fond of a good jest. The day that the senior class are dismissed, which precedes by some weeks that on which the diplomas are given, the two most distinguished students pronounce orations, in which there is no lack of witticisms, sometimes very sharp, upon the university, the studies, and college life in general. This is always well received, and no one thinks of taking offence, not even the professors, who are usually present. These occasions are the saturnalia of the university.

The academic year of the Law School is 36 closed by very useful exercises, in which the most advanced students go through all the formalities of a case in the courts of justice. The subject chosen for these judicial tournaments is usually one of the most important or complicated cases which have been tried in the course of the year before the tribunals of the country. Under the guidance of a law professor, one of the halls of the university is converted for the moment into a court-room. Judges are appointed, two advocates are chosen to represent the prosecuting party, and two others to defend the person accused. The clerk, the crier, the sheriff, have each their place, and perform their parts with perfect exactness. They are all students. The trial is conducted in accordance with the established rules, and with the greatest solemnity. Not only the students, but the public, who are very partial to these debates, are admitted into the court. The trial of one of these cases lasts sometimes three days, as did that which we attended. The case was that of a tradesman in Boston, who, after insuring his goods, was accused of setting fire to his shop, in order

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to obtain the indemnity which exceeded 37 the real value of the merchandise insured. Two tribunals had already tried the case without being able to pronounce a verdict, when the students of Cambridge undertook to judge it. It is hardly possible to form an idea of the ingenuity, the acuteness, the promptness of repartee, and at the same time of true self-possession, ease, and familiarity with the statutes of the country, displayed on these occasions by young men of twenty or twenty-one years of age. The experience of public life and the interest in public affairs in which the Americans are early initiated, contributes to form in them these business habits, and to give them the astonishing facility of elocution which we remarked in young men who had not yet left the university.

We went to the United States with some prejudices, and one of them, which we doubtless shared with many of our compatriots, was the opinion which we had formed of the degree of literary cultivation to be found among the Americans. We were disposed to think, that a people so essentially commercial and manufacturing, had but a low appreciation of science 38 and literature, and that, with a few exceptions, they concentrated their activity and energies on railroads, steamboats, and india rubber. We think differently now. The love of knowledge is widely diffused in the United States. In their colleges and universities are to be found men of the highest attainments, mathematicians, astronomers, geologists, botanists, linguists, historians and literati, who would not be undistinguished in Europe, and whose lectures are as eloquent, and contain as much solid thought as many which are listened to in France. Public assemblies in America, at least such as we have seen there, would not tolerate, as is done elsewhere, long phrases, however artistically and elaborately arranged, which do not hide the absence of thought, or the lack of sense.

These reflections were suggested to us, not only by the closing exercises of the university, but also by what we heard at the anniversaries of some literary societies attached to it, which took place at that time. Thus, at the public meeting of the society, which bears the singular name of "Phi Beta Kappa," and which numbers its 39 members by thousands in all parts of the country, we heard a poem in blank verse, which was composed and recited

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by a bookseller of Boston. This composition, it was evident, gratified highly the numerous assembly which filled the church.

Another orator, in a speech which lasted a good hour and a half, attempted to refute the reproach which is often made to the Americans, that they have but a meagre literature. “Is it just,” he asked, “to require of a nation newly born into existence the masterpieces which others older by centuries have produced?” And then he went on to demonstrate that the citizens of the United States possess, in the immense extent of the country they inhabit—in the wonders of nature which meet their eyes on every side—in the enterprising spirit which characterizes them—in the prodigious transformations which they see operating around them—in their patriotism—and, above all, in their deep religious sentiments, all the elements necessary to create, hereafter, in the new world, a rich and fruitful literature. The recent work of Mrs. Harriet Beecher Stowe, the astonishing success of which has never been equalled, would seem to indicate by itself alone, without speaking of preceding publications, that the American orator will not be deceived in his hopes.

Although the object of this meeting was purely literary, it was consecrated by prayer; the same was the case with the repasts which usually succeed such occasions. The prayer, not a simple form, but special and detailed, is always made by a pastor before sitting down to table, and a psalm or a hymn is sung before the assembly disperses.

These university banquets, which gather from five to six hundred persons, are composed of men of all classes and all professions, but the religious feeling is so general in America, that prayer and the Word of God are always and everywhere welcomed. It was edifying to hear the spirit with which the old Puritan melodies were sung by these serious and reverential multitudes, whose ardor was the less liable to suspicion, as the repasts of which we have spoken are very simple, and in point of beverages, the strongest used was iced water. But this did not prevent very spirited speeches following each other in quick succession⁴¹ and with untiring animation, through a sitting of five or six hours. The disuse of wine, brandy, &c., on these occasions, has existed for some years, and is in

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deference to the temperance feeling, which is very strong in Massachusetts. Our readers, doubtless, know that a law of the State, adopted likewise in other parts of the Union, has recently been passed to prohibit the sale of intoxicating drinks, except for medicinal and mechanical purposes.

I cannot pass in silence here a very characteristic feature of American customs, which fell under my observation, at the dinner which followed the public distribution of diplomas at Cambridge. The President of the University, Dr. Walker, had at his right hand the Governor of the State, the Hon. J. H. Clifford. During the dinner, a friend seated near me, leaned forward and said in a low voice, "Do you see that personage, seated at the right of the Governor?"

"Yes, well!"

"It is the executioner."

"The executioner!" exclaimed I in amazement.

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"Do not let it surprise you," continued my friend, "this officer is the representative of the judicial power, as the Governor is of the administrative—thence the sword he wears, which he only has the right to wear in public; in every ceremony he is placed officially at the right of the Governor. I should explain besides," hastened to add my friend, "that the functions of the sheriff, for it is of him I speak, differ materially from those of the executioner in Europe. In the fulfilment of a capital sentence, after all the preparations have been made by subaltern agents, the sheriff appears on the scaffold, and pronounces solemnly the following words: 'In the name of the law, I put to death—declared guilty of,' &c.; then he presses with his foot a spring, which lets fall the part of the scaffolding under the criminal's feet, and the unhappy wretch is thus suspended at some height in the air, with a rope round his neck, and dies by strangulation. Now this screw pressed, this spring touched, is the power of life and death, and in this country, the man to whom the law intrusts this

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important responsibility, is a magistrate of high rank, and public opinion invests his office with a certain sacredness.”

I do not judge the custom of which I have spoken, I only repeat what was said to me on the subject.

I have just written the word *law*. This word has an almost magical effect in the United States. Everything relating to the Constitution and government of their country is sacred in the eyes of Americans; and this explains the fact of there being almost no army, and scarcely even a police to preserve public tranquillity over an extent of country as great as that of Europe. The army of the United States consists of fifteen thousand men, and is scattered over the Western frontiers, where there is danger of molestation from the remaining Indian tribes. There is not a soldier to be seen in the great cities of New York, Boston, Philadelphia, and Baltimore. Public order and quiet are placed in the safe keeping of the citizens; and this reminds me of a remark made to me by the distinguished director of public education in the State of Rhode Island, himself an eminent Christian teacher: “In our system of education,” said he, 3 44 “it is our object so to train our children, that as men, they will be laws to themselves,” and this is what the Americans call “self-control” as applied to individuals, just as they call the government of their country “self-government,” that is, the government of a nation by the nation. In terminating these remarks, we may now ask what has formed such a people and such institutions? Is it the Romanism of Italy, Spain, and the miserable South American States? Is it German Rationalism, and the Socialism it has scattered over Europe? or even is it French latitudinarianism, with its absence or sterility of pious works? Is it not rather that evangelical faith, which the Americans of the United States, like the English of Great Britain, have drawn, and yet do draw, from the Word of God, which is the safeguard of their national and social prosperity, as they both willingly acknowledge.

CHAPTER III. THEOLOGICAL FACULTIES.

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Our readers are aware that Protestantism in the United States comprises many religious denominations. The principal among these are the Presbyterians, the Episcopalians, the Congregationalists, the Dutch Reformed church, Wesleyan Methodists, Baptists, and a few Unitarian congregations. Each of these denominations has its separate theological schools, in which its pastors are trained. Thus Princeton, in the State of New Jersey, has a theological seminary, under the direction of Presbyterians of the old school. Auburn, in New York, has an institution which trains Presbyterian pastor's of the new school. Rochester, in the same State, has a theological seminary of the Baptist church. Andover, in Massachusetts, belongs to the Congregationalists; Middletown, in Connecticut, to the Wesleyan Methodists, &c. There are about fifty such theological seminaries in 46 the United States—these great religious bodies having each five, six, or even eight, distributed over the whole extent of the country.

It is worthy of remark that in this great number of theological faculties, but one is Unitarian, —that of Cambridge,—all the others are Orthodox. And we should add that if the Cambridge school is now Unitarian, it has become so by deviation from its origin, for, as we have said, it was founded in 1638 by the Puritans, for the promotion of evangelical doctrine. It is only by slow degrees that Unitarianism, which took its rise in Boston, has penetrated into the faculty of this institution now entirely under its influence; it is, moreover, in a far from flourishing condition at the present moment, and, indeed, presents more than one symptom of decline; thus, while in many of the Orthodox seminaries we find four and five professors, and from fifty to one hundred students, in that of Cambridge there are only two professors, and twenty-two students. We were ourselves present at a theological lesson, a very excellent one, too, upon the “Opinions held by the Fathers of the Church on Preaching,” which 47 was given almost to empty benches. It was, however, the last lecture of the term, and many of the students had already left the seminary. It will be seen, then, that the Unitarians in the United States are a small minority, as they have but one distinct theological faculty. In Boston itself, where early in the century they were almost the sole occupants of the ground, they do not constitute a third of the congregations. In the State

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they were once predominant: now they have not a ninth of the parishes. In the rest of the Union they only number some scattered congregations we may add that the principle of negation contained in Unitarianism is not more productive of fruit in the United States than on the European continent. The American Unitarians have no missionary societies for the evangelization of their own, or of heathen lands, no tract society, or any other institutions of this nature. From all these good works, fruits of the zeal of evangelical Christians, they hold themselves aloof. There is, however, an Unitarian Association, which attends to all these branches of Christian duty, but whose principal work hitherto seems to have been to render aid to feeble churches of its 48 own denomination, and publish a series of Unitarian tracts, which, however, are not circulated with much zeal. They take, also, but little interest in the labors of the American Bible Society, which does not owe to them its existence, and to which they are far from giving their unanimous support, though they contribute, I believe, to its funds through the Massachusetts Bible Society.* Since, then, the Unitarians scarcely exist as a church in the United States, we will proceed to speak of the

* In speaking thus, we beg that it may be understood that we wish simply to describe a state of things which exists, without reference to individuals. If there could have been a personal reference in treating of so grave a subject, we should have taken occasion to acknowledge the most friendly reception we met with, from all the Cambridge professors, without exception. Dr. Walker, the President of the University, and Dr. Sparks, his predecessor both showed us great kindness. We are also under much obligation to Dr. Francis, one of the two theological professors. Not to mention many other favors which we received from him, Dr. F. was kind enough to show us in the theological library, at Cambridge, an old Bible of Desmarets, which had belonged to the French refugee church, in Boston; and which had been given to them by Queen Anne. At the same time, he presented us with two manuscript sermons of the last pastor of this church, Mr. Lemer cier, and gave us many interesting details of the Huguenot emigrants to the United States.

49 Orthodox faculties of theology. Let us first glance at their exterior or material aspect. This is in general the plan on which the different edifices of an American university or

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seminary is arranged. In the centre rises a large building, grave and simple in its style, with a clock and belfry. In this are placed the chapel, the library and reading-room, the committee-rooms of the faculty, and the lecture-rooms of the professors. At the right and left of this central edifice, arranged either in a semicircle around it, or on the same line, are the detached buildings occupied by the students. The whole is shaded by the graceful American elm, which gives to the landscape a physiognomy peculiar to this country.

All these edifices are constructed and kept in repair, all these libraries are founded and maintained, all the salaries of the professors and other persons employed are paid by means of gifts, legacies, and contributions from private individuals. There are thus no less than fifty theological seminaries, and more than twice that number of colleges in the United States which subsist and flourish by voluntary contributions. The average salary of the professors is \$1500; 50 the president of an institution has usually from \$2000 to \$3000. The President of Cambridge university receives \$3000 a year. A few years ago, Mr. Abbott Lawrence, of Boston, formerly the American Minister at London, gave \$50,000 to establish the Scientific School of this University.

As to the faculties themselves,—those amongst the number which we visited, (and we are assured that having seen three or four we may judge by them very nearly of the rest,) far surpassed our expectations. We found there truly learned and pious professors, many of whom had passed several years in German universities, or not having been in Germany, were sufficiently conversant with the language to be familiar with its literature. In the libraries, containing from fifteen to twenty thousand volumes, we found all the best publications of German theology, and in the reading-rooms the best religious and theological periodicals in various languages. There is also in almost all these seminaries, a society of “Inquiry,”—whose object is to keep informed of the progress of religion and science in all parts of the world.

Let me be allowed to remark here, that it 51 seems to me that our American brethren understand much better than we of Europe, how to profit by the scientific discoveries

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and theories of German theologians. The English, fearful of becoming infected by their errors, keep carefully away from the German schools; thus their theology has been almost stationary for three centuries. We, on the contrary, return from Berlin or Halle, so swayed by the new systems we have become acquainted with, that we are not always capable of *trying* them, in order to retain only what is good. It is sometimes enough for us to have heard the lessons of a Neander or a Tholuck to be persuaded that the truth has never before been well understood among us; and that the best way of hastening the development of religious life in our midst is, to modify that faith of our churches for which our fathers suffered martyrdom. American theologians think and act differently. They go to Germany very calm, and come back perfectly sober. The Christian training they have had in the family, the Christian instruction they have received in the Sunday school and church, the Christian atmosphere they have breathed, in a country where religious life and activity are diffusive⁵² and incessant, make them as invulnerable to the influences of a refined and subtle rationalism as they would be to those of rationalism under its grosser form. Their spiritual tact and discernment, early exercised in the experience of Christian life, have taught them to appropriate the good and reject the evil wheresoever they are found. I do not hesitate to say, that the ministry trained by such professors, is one of the best existing. I might even say more, but I should perhaps be taxed with exaggeration. The pastors with whom I had the pleasure of being thrown into relation, especially among the Presbyterians and Congregationalists, of whom I saw most, appeared to me to be men of enlarged views and deep piety, and sincerely devoted to their work. I found no exceptions, no mediocrity among them, and yet, during my stay in America, I heard usually three sermons on every Sabbath, and in the week I took every opportunity of becoming acquainted with clergymen and professors of all denominations. Amongst the number of eloquent preachers whom I had the pleasure of hearing, I may mention here Doctors Adams and Potts, of New York; for sound edifying doctrine, Dr. Pomeroy, Messrs. 53 Stone and Blagden, of Boston, and Dr. Albroy, of Cambridge; and for depth of learning, Doctors Cheever and Alexander of New York, Dr. Park, of Andover, and Professor Stowe, whose wife has acquired a European celebrity. I only speak of the pastors and professors

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whom I met; but, no doubt, these eminent men have numerous equals in all parts of the Union.

In order to be received as a student in a theological seminary, it is necessary either to have been a graduate of a college, or to pass before the faculty an examination equivalent to that of the senior class. The candidate must moreover present a certificate of church-membership. This needs explanation: Members of the church in America do not become such by birth nor by baptism, nor (as with us) by catechumenical receptions, which last do not exist and are not even known there. They are received at any age, whenever the necessity is felt. The person desirous of uniting with the church, makes choice of that religious body whose doctrines are most in accordance with his convictions, and applies for admission to the 54 pastor and elders of the church, before whom he makes an explicit declaration of his belief, and also gives sufficient guarantees for his moral conduct. If this examination prove satisfactory he is presented to the church, each member of which has the right of opposing his admission, if reason can be shown for so doing. Some weeks afterwards, if there has been no opposition expressed, there takes place a public and definitive reception. This reception is very solemn. After recalling to the new member the great principles of faith and the essential duties of the Christian, the pastor exhorts him to be faithful to his profession, and to show himself worthy of his position as a member of the religious community. I have myself seen in these ceremonies, gray-haired men, and women whose youth had long passed.

A certificate of church-membership proves, then, the candidate's belief both in the fundamental doctrines of Christianity and in those peculiar to the sect among whom he has been received, and moreover, that there is nothing in his character or life inconsistent with his profession. Besides this, a young man who presents himself as a candidate for the ministry must be furnished with certificates, from clergymen and pious laymen, which attest his vocation and capacity.

From all I have said, it will be easily believed that the theological students in the United States, are young men whose religious convictions are very determined and firm, even before they enter upon the necessary preparations for their future career. But although thus seriously disposed at the outset, there take place among them from time to time, during their course, religious awakenings, produced sometimes by preaching of an impressive character, sometimes by the edifying death of one of their number, or some similar circumstance. After one of these revivals, it is not rare to see several students, I have been told, present themselves to the Missionary Society to be sent as preachers of the gospel to some part of the field of evangelical missions among the heathen.

A young man in America leaves college usually at the age of twenty or twenty-one. The theological course requires three years; it is then at the age of twenty-three or twenty-four 56 that a student may receive his theological diploma, but he is not even then considered, qualified to exercise at once the functions of a pastor. Before he can hold a pastoral charge in any church, he must undergo a new examination before a Bishop, if he is an Episcopalian; before a Presbytery, if he means to exercise his ministry in the Presbyterian church; before a committee of pastors and elders, if among the Baptists, Methodists, Congregationalists, or any other denomination. It is not enough to have gone through a certain routine of preparation, the church must assure herself fully of the character, learning, and piety of her pastors before she will accept them. After passing this second examination the candidate receives his license or permission to preach, and at the end of a certain term of trial, to occupy a regular pastoral charge. With such a clergy, it is easy to understand the prosperity of the American churches; and having such churches and such pastors, it is equally easy to explain the prosperity of the whole country.

CHAPTER IV. CHURCHES.

We have already confessed that we went to the United States with some prejudices. One of these prejudices related to the sufficiency of the voluntary system, as applied to church support. We doubted very much, whether by this means, and this alone, it was possible

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to provide adequately for the religious wants of a population of twenty-five millions, scattered over so vast an extent of country. We are compelled in truth to acknowledge, that our opinion on this subject is very much modified; and though we do not mean to affirm that the liberality of American Christians, great as it is, fully meets the wants of so considerable a Protestant community, we own that it has produced the most admirable and astonishing results. In all the States through which we passed, we found churches, not only in the large towns, but in the villages, and even in the smallest and remotest hamlets. Wherever a little group of human habitations is seen, even in the midst of uncultivated fields and forests, one is almost sure to distinguish the steeple of a church, and to recognize the familiar aspect of the school-house.

All these churches are built in a style adapted to the purpose. In the cities, the edifices consecrated to worship, are large, and very splendid. The pulpit, with the red velvet sofa, and arm-chairs, which adorn it, is of massive mahogany or rosewood. The same wood, or oak, is usually employed to decorate the closed pews, which are also comfortably carpeted and cushioned. The churches are mostly lighted with gas, and warmed by means of furnaces. They are repaired every two or three years, both internally and externally, so that they have always the appearance of buildings of a recent date.

Enormous sums are devoted by the Americans to the construction of their churches. That of Dr. Alexander, in New York, cost one hundred and fifty thousand dollars. The cost of Dr. Cheever's, to judge by its appearance, could hardly have been less, and may have been greater. The week I left New York, Dr. Adams laid the corner-stone of a new church, to replace his old one, which had become insufficient for the congregation. As he invited me to be present at this ceremony, I took the liberty of asking him what would be the expense of this new building. "The plans of the architect," he replied, "are for one hundred thousand dollars, but we suppose that this estimate will be exceeded." "And where do you find money?" asked I, "for such costly edifices?" "Among members of my church," replied Dr.

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A. "A few weeks have sufficed to collect the subscriptions. In America, we think no money so well invested, as that employed in the Lord's service."

There are in New York alone, forty-six Episcopal churches, forty-four Presbyterian, forty-two Methodist, thirty-three Baptist, seventeen Dutch Reformed, nine Congregational, twenty-two Catholic, and two Unitarian—in all, two hundred and seventeen churches, founded and sustained by private zeal—and this number is yearly increasing. It is estimated that the whole number of churches in the United States is thirty-six thousand two hundred and twenty-one, 4 60 which makes one for every five hundred and thirty-seven free inhabitants. The Christians of America are usually not less liberal in supporting their pastors than in their contributions for their houses of worship. The salaries of the clergymen of Boston and New York vary from two to four and five thousand dollars. I was even told of an Episcopal clergyman in New York, who received seven thousand dollars a year, and whose congregation assure a handsome income to his wife in case of his death. In addition to this, when these well remunerated pastors are fatigued and need repose, it is not unusual to see them go to pass six months or more in travelling in Europe, at the charge of their congregations, who not only pay the expenses of their journey, but provide a substitute for their pulpits during their absence. These cases are by no means of rare occurrence. Perhaps a dozen clergymen may yearly be found travelling on the continent of Europe, in the way I have mentioned. Besides those who come abroad for the benefit of their health, there are few to whom these churches do not allow each year a rest of six weeks or months 61 from the multiplied labors of their ministry. But I must not exaggerate the picture. It has, like all others, its reverse, and I am told that in the country parishes, the pastors are far from enjoying like privileges. Indeed, I have reason to believe that in many places they and their families suffer from the want of necessary supplies, and that the little they receive for their support, is not always given in the most delicate way.

The sacrifices which the American churches impose on themselves, are very great, but the faith which actuates them is the highest and strongest of all motives. The interests of religion are felt by Christians in the United States to be of the first importance, and they

seldom hesitate to contribute largely where the kingdom of God in general, or the interests of the particular church to which they are attached, may be promoted. One of the elders of a Presbyterian church in New York, assured me that the church to which he belonged, subscribed annually twelve thousand dollars to various religious societies and institutions, not including the ordinary contributions for the support of the pastor and other necessary church expenses.

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We do not wish, however, to have the conclusion drawn from the above statements, that we have changed our opinion as to the possibility of an immediate application of the voluntary system of the United States to our own churches in France. We admire the results which this principle has produced on the other side of the Atlantic; but there are between France and the United States, notable differences, which must be taken into account, and which no theories, however well arranged, can do away with. France is a Catholic country—the United States, Protestant. The Catholic religion is salaried in France—in the United States, no church receives any support from government. In France, there is neither the zeal nor the devotedness, nor, perhaps, the wealth requisite to produce the state of things which exists in America. There, religious knowledge is widely spread, religious feeling is deep and general, and the habits which make it possible for churches to exist unsupported by the State, have been formed by slow degrees, and have penetrated into the masses. We have conversed much on the subject with clergymen
63 and laymen of different denominations, and we did not find them intolerant on this question. All, without one exception, far from making a dogma of the system under which they live, acknowledged that it would be imprudent to attempt the immediate introduction of free churches into France. To carry this into effect, we must be guided on the one hand, by the signs of the times, and the leadings of Providence, while we must await, on the other, a more general and deeper revival of the faith and love of our churches.

Since we have thus begun to make our confession of prejudice, we will go through with it. We thought, until our visit to the United States, that the multiplicity of sects there, must,

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of necessity, present an obstacle to the progress of the spirit of brotherly love. We do not yet think that a diversity of communions, is an efficacious means of developing among Christians the principle of charity; but we are glad to acknowledge that our American brethren have combatted very effectually the attendant dangers. So far as we have been able to judge, there exists much harmony and good feeling, 64 between all the evangelical denominations. The pastors and members of the various religious communities even among those most widely differing in their church polity, speak mutually of each other with much kindness and esteem. As no assertions can be admitted without the support of facts, I may be permitted to mention here one or two incidents which go to prove what I have just stated.

In a Congregational church in Boston, I attended on two successive Sabbaths divine service, which was conducted, in the first case, by a Presbyterian clergyman of the new school, and, in the second, by one of the old school,* both of whom had wished to give this testimony of friendly feeling to the pastor of the church, then travelling in Europe for his health. Now, no principles of church government can be

* The difference between the old and new school Presbyterians, is not essential. In doctrine, the latter accord a larger share to free will in the work of salvation than the former. And in practice, they hold the opinion, that religious societies may be formed and directed by Christians without connection with the church—while the old school party maintain, that they should be founded and administered by the church alone.

65 more opposed, than those held by the Congregational or independent churches, and the Presbyterian or synodal form.

Being in Boston the day of the monthly meeting of prayer for missions, I had intended to be present at the missionary meeting held by the Rev. Mr. Treat, one of the secretaries of the American Board, which is a Society chiefly sustained by the Congregationalists and Presbyterians. A little before the hour of service, however, my friend, Mr. Treat, with whom I was staying, said to me, “On reflection, I think you will find it more interesting to

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attend the Baptist society, this evening, than the one at which I preside. Ours is merely an ordinary meeting, while at that of our Baptist brethren you will hear a missionary from the western coast of Africa, who is about returning with two new colleagues to his field of labor. As you do not know the way, my wife will accompany you to the door, and after my service is over, we will call for you and return home together." This was accordingly done; about nine o'clock my friend arrived as he had promised, and remained until the close of the meeting, 66 which was a long one, on account of the number of speakers who took part in it. After the benediction, he approached with me the Baptist secretaries and missionaries, to whom he extended the hand of fellowship with a cordiality which it was easy to see sprang from the true fraternity of feeling, which reigns between these different sections of the church of Christ.

I have understood better, since my visit to the United States, why our American brethren have shown so little forwardness to unite with us in the Evangelical Alliance. It is because they have its reality at home. We must add, also, that no church possessing any privileges which the others have not—all of them being placed by the law, on a footing of perfect equality—there do not exist between them the obstacles to fraternal union, which we have among us.

The public sanctification of the Sabbath is particularly favored in the United States, by the quiet and tranquillity which everywhere reigns on that day. The English are considered strict observers of the day of rest, but the Americans, 67 in New England at least, surpass them in this respect. On Sunday, one sees very few omnibuses or carriages in the streets; the shops are closed, and all work is suspended. When I wished to pass the Sunday in Boston, I was obliged to go there on Saturday night, for I should hardly have found a public conveyance from Cambridge on Sunday morning, with the exception of an omnibus which went to Boston just in time for the services at the churches, and returned as soon as the congregations were dismissed. And even this is a comparatively recent innovation. There are usually three services a day in the churches, not including the Sunday school. On entering a church in America, of whatever denomination, you will usually find assembled

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an audience of five hundred, one thousand, fifteen hundred, or even two thousand persons, grouped by families in separate pews, which are rented. At the hour of service, every one is present; there are few tardy worshippers, and yet fewer who come merely for the sermon. After the service begins, it is rare that any one enters. I also remarked, that once in their seats, there is no talking among the persons 68 present, all seem composed and serious, many are engaged in reading their Bibles, or have their hymn-books in their hands—for before each seat is placed a shelf on which is kept the little library necessary for the service.

As soon as the pastor enters, the congregation sing a hymn previously selected. These hymns, which are very fine, and will compare favorably in some respects, even with those of Germany, are very artistically executed by a choir of ladies and gentlemen, placed in a gallery before the organ. We found but one thing to regret in the singing, otherwise so pleasing, which was, that these hymns, in themselves so edifying a part of the service, were executed almost exclusively by the choir and not enough by the congregation, who either could not, or would not, unite with them.

There is no liturgy used in America, except in the Episcopal church. The prayers are improvised, and are usually very detailed and very long; they are also heard sitting, to avoid the great fatigue of remaining so long in a standing position. In striking contrast to their sitting at prayer, the congregation almost universally rise 69 and remain standing during the singing of the hymns. We have been often edified by the prayers of American pastors, but we must say that the habit which they have nearly all contracted, of praying with the eyes closed and the head bowed, while, instead of folding their hands, they move them up and down the great folio Bible before them, appeared to us neither natural nor pleasing.

The sermons are, with few exceptions, written. and read. We had supposed that this practice arose from the difficulty which the pastors, who preach least twice on each at Sabbath, and have, besides, a service in the week, would find in committing to memory

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so many sermons, but we were told that this is not the principal reason for reading their discourses in the pulpit. It seems that American congregations require not only the best pastors, but attach great importance to hearing always the best sermons, and in order to be convinced that the preacher has bestowed both time and labor on his subject, they like to have the positive evidence of the manuscript before them.

I have already said elsewhere, and I repeat it 70 here, that the sermons which I heard were most evangelical in their character, and gave proof of a conscientious and assiduous study of the Holy Scriptures. They were, moreover, rich in Christian experience, and evinced on the part of the pastor, a deep knowledge of his own heart and an intimate acquaintance with the spiritual wants of his people. They also exhibited very varied attainments, and a familiarity with the principal resources of pulpit eloquence. I found but one fault with them—that they were read; and I can assure my dear colleagues in the United States, that even had they been recited, I flatter myself that I should still have been able to recognise that they had been deeply meditated before the open Bible, and in the spirit of prayer.

American clergymen have no invincible dislike to the gown and bands, but, for the most part, except in the Episcopal church, they preach in their ordinary dress. This is usually black, it is true, but I have seen a grey coat in the pulpit. It was in a Baptist church in Buffalo; and, once, even a white one, but I must add that this was in the chapel of the Tuscarora 71 Indians; and, in this respect, I thought the Chief, who was in the pulpit by the missionary's side, the more suitably dressed of the two.

One thing, which seems very extraordinary to a stranger attending, for the first time, a religious service in America, is the universal employment of fans. Let the reader represent to himself an assembly of from one thousand to twelve hundred persons, most of whom—men, women and children, and even the pastor in his pulpit, are armed with enormous round palm-leaf fans, and beating the air in a sort of cadence with this instrument of ventilation. Shall I confess it? A fan was always offered to me whenever I entered a

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church, but from a false regard, doubtless, for the dignity of my sex, I could not bring myself to accept it, and preferred suffering a sort of asphyxia to becoming American in this respect, even for a moment. It must be said in justification of this custom, that the heat in the United States, even at the North, is excessive; their summers are those of Rome and Naples, sometimes even of India or Cuba. The churches are besides always filled, 72 and are built more of wood than of stone. All these reasons serve to explain a custom, which has given rise to a considerable branch of commerce. These fans, which cost but a trifle, are brought from China, and I am told that vessels arrive bringing no other cargo. There is a prodigious consumption of them not only in the churches, but elsewhere.

The Lord's Supper is celebrated every month in many of the churches. I have sometimes partaken of it with assemblies of from five to six hundred persons, and I own that this spectacle, and the thought that these numerous communicants were all capable of giving a clear and explicit account of their faith as Christians, and their convictions as members of the church, was to me the most edifying of sermons.

There is not in America, as with us, a collection for the poor at the end of the sermon. I asked why, and was answered, "We have no poor, or if there are any, they are otherwise provided for." Happy country, where all labor, and where each man's labor amply suffices for his support and that of his family, where industry flourishes and commerce is prosperous, and 73 where the citizen, happy under the protection of a government framed to meet his wants, and possessing all his sympathies, advances full of courage and confidence towards a future, illumined by the brightest hopes.

CHAPTER V. RELIGIOUS AND BENEVOLENT SOCIETIES.

If the churches in the United States are prosperous, religious and benevolent societies are not less so. The Americans bring into the vast field of philanthropy the same ardor and perseverance which they display in digging canals, constructing railroads, clearing forests, and developing the resources of their prodigious commerce; and in the former, as

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in the latter case, the national energy and determination of character effectually triumph over all obstacles. The late project of a railroad from New York to California, which will unite the Atlantic to the Pacific ocean, and traverse a distance of three thousand miles, is a remarkable instance of this enterprising spirit. There was no hesitation shown about this most colossal undertaking; indeed, before we left the country, fifty million dollars had already been 75 subscribed to meet the expense. It is not, then, surprising, if in matters of a different nature, things are accomplished there which the Christians of Europe would consider little less than fabulous. Let me cite some examples.

The American Bible Society has for some years past very much extended its operations, printing and distributing annually from eight to nine hundred thousand copies of the Scriptures; but even this was not enough to satisfy the zeal of the directing committee of this excellent institution. The directors of the New York Bible Society wished to circulate not *one* million only, but millions of Bibles. To accomplish this, they found it would be necessary to have a more spacious building than the one they had hitherto occupied. On the 20th of June, 1852, they laid the first stone of their new house, and some months afterwards the edifice was completed. The cost was two hundred and eighty thousand dollars, and this large sum was not, as might be supposed, deducted from the ordinary receipts of the society, exclusively destined to print and circulate the Word of God, and which, last year, 5 76 amounted to three hundred and forty-six thousand five hundred forty-two dollars, (being thirty thousand one hundred and ninety-seven dollars more than the year previous,) but was collected in great part by special subscriptions to the particular object. We saw this Bible House, as it is called, completely finished. It is without exception the largest and one of the finest buildings in New York, covering a surface three-quarters of an acre in extent, and containing within its walls every necessary accommodation for carrying out the object of the society; their numerous and ever active presses; magazines of paper; workshops for binding; depots of books; offices and committee-rooms for the directors. In one of these rooms we noticed portraits of the founders of the society, and

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among them we saw with pleasure those of a Boudinot, a Jay, and if we mistake not, a Laurens; all descendants of Huguenot refugees and first presidents of the society.

The Bible House is so vast, that the society cannot occupy the whole. They have, therefore, let a part of the premises to several other religious and benevolent institutions, and the 77 rent received will first contribute to liquidate the debt which has been incurred, and afterwards, to increase the revenues of the society. Such is the foresight and administrative capacity of our American brethren, that a religious enterprise of the kind, though in the first place a work of faith, usually becomes in the end, a profitable investment, and advances, even pecuniarily, the interests of the work. The missionary society is no less active and courageous in its efforts to send the gospel to the heathen, than the Bible Society in its endeavors to spread the Word of God. Last year the receipts of the two principal missionary societies, the American and Presbyterian boards, reached the total of four hundred and fifty-five thousand five hundred and eighty-seven dollars. In the same year, the first of these societies sent out thirty-seven new missionaries and assistant missionaries, and the second, sixteen; thus adding in one year alone, fifty-three to the number of the servants of Christ already employed in preaching the gospel to the heathen. As we cannot say here all that might be said of each of these societies, we will limit ourselves to a 78 few characteristic traits of their operations. The following will serve to illustrate the spirit of faith and resolution which presides over the direction of this work. In 1837, a disastrous year for the commerce of the United States, the American Board thought it necessary, as a measure of prudence, to suspend the departure of some missionaries who had been appointed to one of the numerous stations which they have founded in all parts of the world. Let it be remarked that there was no question in this case, either of closing seminaries, or of recalling missionaries from their fields of labor; it was simply to delay a few laborers who might have proceeded to the post assigned them; the board, however, declares in its last annual report, that it has since repented of this resolution, which it considers most unfortunate and fatal in its results; and that the sad effects of the measure are even yet felt. This passage is so important that we will

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transcribe it here: "It is now known that there is no real danger of missionary bankruptcy resulting from sending forth well qualified missionaries The missionary work is eminently the Lord's work; and of 79 course it is safe to send them. It would be safer, in a financial point of view, to send out a score of such men, than to withhold one from fear of the lack of means. The board tried the policy of withholding men for that reason in the year 1837, that memorable year of ruin in the commercial world, and has not yet recovered from the paralyzing influence of it in the colleges, theological seminaries and churches. In fact, the only sure way to get the money, is, in childlike faith in God, to send forth the men, who are called of God to the work."* To give an idea of the estimation in which the work of missions is held in America, we have said elsewhere that a former secretary of the American Congress had two sons engaged in the missionary field. One of these died a martyr's death in China. The father, the Hon. Walter Lowrie, and the other son, who is returned from India, are both secretaries of the Presbyterian missionary society. Thus it is not thought derogatory in the United States, after having been secretary to the American Congress, to accept the functions

* Forty-third annual report of the American Board of Commissioners for Foreign Missions, 1852. (p. 17.)

80 of secretary to a society for sending the gospel to the heathen.

Among the numerous secretaries of the various missionary societies is always one, charged with the special duty of visiting the theological seminaries. He spends every year several days among them, occupied either in preaching or in conversing privately with the students. Pressing and particular appeals are addressed to these young Levites. They are urged to examine their vocation before God, whether it be for the missionary work among the heathen, or for His service in their own land. These visits are often crowned with success, and two or three, sometimes more, are found ready to enroll themselves under the banner of the cross, to combat in the strongholds of paganism. Far from regretting

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these results, the presidents and professors of the seminaries regard them as an honor to their institutions and a blessing from God.

The activity of the New York Tract Society impressed us no less. It has, like the Bible Society, its house, its presses, and repositories. It would be impossible for us to give here even 81 an approximate idea of the number of publications which it puts into circulation every year; besides tracts, properly so called, it sends forth a great variety of religious books and periodicals in different languages;—the greater part in English, but others in German, French, Spanish, Portuguese, Italian, Dutch, Danish, Swedish, Hungarian, &c. Three salaried secretaries and a large number of travelling agents and other employees, are occupied throughout the year in carrying on the business of the society. What activity in its printing rooms and workshops! We ourselves saw printed during our visit there, no less than two hundred thousand copies of a journal for adults, “The American Messenger,” and three hundred thousand copies of “The Child's Paper.” A mechanical hand received the sheets as they left the press, and laid them in piles, with as much precision as any workman could have shown. To such a high degree of perfection, indeed, is machinery carried in the United States, that it seems to realize at once the animation of nature and the intelligence of man, while it quadruples his force and multiplies his powers of action.

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An institution hardly less remarkable than the Tract Society, is the American Sunday School Union. This society has created a literature for children and youth. Its catalogue numbers two thousand different works, not including tracts and children's papers. The form and contents of these publications are very varied, histories, biographies, Biblical explanations, and illustrations of every point of religion and morals: but all are essentially evangelical in their character, and combine with the instruction given in the Sunday schools, to train these generations of Bible-taught and Bible-loving men which make a nation at once great and prosperous. Last year alone, the number of teachers employed in the Sunday schools in the different states of the Union, was increased by from ten to

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twelve thousand—and the society of which we speak, announced in its last report that it had added one-half a million of books to the collection of several millions in its depots.

From 1848 to 1851, the sum total of the receipts of the various home missionary societies was two million one hundred and thirty-one thousand dollars, and those for foreign missions 83 amounted to one million nine hundred and sixty-three thousand dollars.

Among many other benevolent institutions, one which particularly interested us, was the Asylum for Colored Orphans in New York. We found there from five to six hundred little negroes, well cared for in all respects, and receiving a solid elementary education and a Christian training in the truest sense of the word. A committee of pious ladies superintends this establishment, and each one passes there, in turn, an entire day, thus associating the influence of her personal piety and character to the efforts of the paid instructors. We were very much pleased with the neat appearance of these dear children, and the expression of happiness which was painted on their countenances. They went through a series of mental calculations before us, without pen or slate, which were truly astonishing; they also recited dialogues on prayer and the forgiveness of injuries, in a manner which showed that they felt from their hearts the sentiments they uttered.

We could not leave the United States without visiting Lowell, that marvellous creation of 84 American manufactures. Let the reader represent to himself a town of thirty-seven thousand inhabitants, twelve thousand of whom are employed in the factories, that is, four thousand one hundred and sixty-eight men, and eight thousand four hundred and seventy young women. Twelve manufacturing companies, represent a capital of thirteen million nine hundred thousand dollars. The cotton which is transported raw to the sixth story of the manufactory, is returned to the first floor transformed into printed calicoes, which are at once packed and sent off. The quantity of fabrics of all kinds woven every year at Lowell, would form a vast belt, long enough to gird several times the circumference of the globe. Seventeen miles of cloth are woven every hour, such is the railroad speed with which they work.

But great as is the admiration excited by so wonderful a development of human industry and skill, it is far surpassed, by the feeling of satisfaction with which a Christian witnesses the paternal care and supervision exercised over the nine thousand female operatives, by their employers. Each company has built and 85 furnished comfortable houses, where they are lodged and boarded at a moderate price. These buildings, which are of immense size, are subdivided into small separate tenements, where the young girls are received in companies of twenty-four, under the supervision of a respectable woman who acts as housekeeper, and enforces the regulations of the establishment. Each person has her own room, and they may assemble when they wish in the parlor, where they find a little library prepared for them. The rooms, and even the stairs, are well carpeted. To see these young women on their way to their work, from their neat dress and modest manners you would suppose them persons in quite another station. There are, in fact, to be found among them daughters of country clergymen, who do not think it beneath them to pass three or four years at Lowell, that they may lay aside as the fruit of their honorable labor and economy, a small sum which afterwards serves as their dowry.

In America, labor is a disgrace to no one. Indolence and inactivity alone are thought dishonorable.

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The operatives of Lowell earn from four to five dollars a week. Half of this sum serves to pay their board, and they may thus economize two or three dollars weekly. It is known, that these young women edit and publish among themselves, a monthly journal:—some of the numbers of this, which we have in our possession are really very remarkable. We need not add that their conduct is perfectly irreproachable. The directors of the various companies would not admit into their factories or boarding-houses, persons whose morality was liable to suspicion, nor would they even receive any of irreligious habits, or who were not regular attendants at church. There are in Lowell more than thirty churches of different denominations.

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If we were making a book on the United States, we should have many other institutions to mention, many other facts to recount, but our readers must not forget that our visit was but of two months, and that we have only promised a few notes on such, facts as fell under our notice, in the sphere of religion and morals, in that short space of time.

We must not, however, leave the subject of 87 Christian benevolence, without mentioning one or two examples of the prompt and generous liberality of our American brethren.

Last spring, the pastor Revel, moderator of the Synod of the Waldense church, arrived in America, charged by the ecclesiastical body to which he belonged, with the mission of collecting twenty thousand dollars to found a Theological Seminary, which had become indispensable in the present prosperous state of the churches in the Piedmont valleys.

Mr. Revel was heard with much interest in several of the large towns of the Northern States, but the summer heat was beginning to be felt and the wealthy families were preparing to leave for the country or the sea-side. A few Christian friends wished to spare our brother from the Vaudois valleys, the consequent fatigue and loss of his valuable time. "Return," said they to him, "return to your churches, where your presence is more necessary than here; we promise that you shall have the twenty thousand dollars you ask for." Doubtless before now, the twenty thousand dollars, and perhaps even more, has been collected and sent to him.

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Not long since an instance of great liberality was given by a rich machinist of New York, Mr. Peter Cooper. Remembering that in his youth he had been obliged to struggle unaided with many difficulties arising from want of instruction, Mr. Cooper was desirous of providing for young men of talent, without resources, the means of studying their profession and qualifying themselves as skilful engineers. For this purpose he has devoted four hundred thousand dollars to the foundation of a large establishment, where, with the best professors of mathematics, mechanics and natural science, they may also find a vast

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museum, work-rooms, a library, and in short every thing which constitutes a complete school of arts and trades.

A friend pointed out to me Mr. Cooper, as he passed in the street. This millionaire was driving, himself, a little one-horse carriage without coachman or groom. A simple but truly great man, his countenance expressed at once the remarkable benevolence and the modesty of his character.

Such instances are not of rare occurrence in 89 the United States. Religion and love of their country are the two holy passions which generally animate the breasts of American citizens, and incite them to the noblest works of charity and philanthropy.

CHAPTER VI. VARIOUS FACTS AND OBSERVATIONS.

The cemeteries in America, especially those of the large cities, do not resemble ours of Paris. Here, grave is heaped on grave, and the monumental stones stand like the dense growth of a forest, or the thick sheaves of a harvest field; not an inch of ground is left unoccupied. In the United States, on the contrary, the cemeteries are spacious, and have rather the appearance of parks, or large gardens, than of anything else. The ground chosen for the purpose is usually undulating in its character, broken into hill and dale, and abounding, in pieces of water. Its ornaments are groups of trees, pretty green lawns, and natural grottoes. The monuments are not crowded together, as with us, but situated at some distance one from the other. Here and there, on the summit of an eminence 91 you may perceive a solitary tomb, shaded by trees which have grown naturally around it; and three or four hundred steps from this, you will discover another, at the base of a rock or on the borders of a little lake or pond. The cemeteries are crossed in all directions by carefully kept gravelled walks and drives, where the carriages circulate freely. They serve indeed as promenades, to which the Americans resort *en famille*. Mount Auburn, near Boston, and Greenwood, near New York, are in a manner the *Bois de Boulogne* of these two cities—with this difference, however, that those who enter their gates, bring with them

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the consciousness that they tread the field of death. There is no gayety expressed on their countenances, but neither is there the impression of melancholy. We have seen young married people, in the first period of their union, come to Mount Auburn to visit the graves of their parents, or choose the spot where they should themselves rest one day, with a quiet serenity, which told that death was not a thought that they were anxious to shun, but one, with which they did not fear early to familiarize themselves. 6

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The monuments are variously surrounded and embellished, but they are all very simple in their character. The American Protestant is of opinion, that the place in which display is least suitable, is the cemetery, and that vanity is nowhere more ridiculous and inexcusable, than there, where death levels all ranks. A single tomb in Greenwood, forms an exception to this rule. It was raised by a Roman Catholic father to the memory of his only daughter, and bears a French name. The architect and sculptor have exhausted upon it all the resources of their art, and, in this respect nothing is lacking; but it is painful to see so much ostentation in such a place. The citizens of New York are not sorry to possess this *chef d'œuvre* in their cemetery, and they point it out to you with a sort of satisfaction; but no one thinks of imitating its vain magnificence, which is in opposition to both their habits and principles.

We were present at the opening of the Crystal Palace in New York, and as we had also seen that of London, we had the advantage of being able to compare the two constructions. The London building was incomparably the 93 larger and grander, but the New York Palace was perhaps more pleasing from its restricted limits. The former spread out from its centre right and left into an immense parallelogram, the extent of which it was difficult to take in at once. In the latter, four galleries or wings, run off from the dome or transept, in four different directions, thus rendering the “*ensemble*” more harmonious and easier to seize. As to the respective importance of the two exhibitions, there is no parallel to be drawn. Who could expect that the European world would traverse the Atlantic, to see, after an interval of only two years, and at a distance of twelve or fifteen

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hundred leagues, a diminished repetition of the splendid exhibition which they might have contemplated at their leisure by crossing the English Channel? But there was one point of resemblance between the two Palaces worthy of remark—the religious consecration by which both were inaugurated. As in London an English bishop opened by prayer, in the presence of the Queen and all her court, the first great exhibition of the industry of all nations—so in New York, before the President 94 of the United States and his staff, a Protestant bishop, in a most impressive and evangelical prayer; invoked the divine benediction upon the country, the national enterprises, and the whole world.

It may, perhaps, be demanded, why the duty of the Inauguration should have been intrusted to an Episcopal clergyman, rather than to one of any other Protestant denomination. We asked the same question, for in effect, in a country where no connection exists between church and state, and where, consequently, no one denomination is privileged beyond the rest, it might be difficult to decide which of the various sects should have the preference. We were answered, that the choice had been left to the President, General Pierce, and that he had selected Bishop Wainwright, of New York, from reasons of private friendship. I cannot say, however, that the ministers of the other churches, in New York, seemed at all offended by the preference accorded to the Episcopal church on this occasion, for I noticed, on the day of this imposing ceremony, among the groups on the platform around the President and the 95 officiating bishop, clergymen of all the different denominations—Presbyterians of the old and new schools, and of the Dutch Reformed Church, Congregationalists, Baptists, &c., and even the Catholic bishop of the city.

It is known that great attention has been paid in the United States to the Penitentiary system, which has been tried on many different plans, and is carried to a high state of perfection. We visited at Boston a prison, which is a *chef d'œuvre* of its kind. It is built entirely of stone and iron, not a piece of wood being used in its construction. From any point in the vast circumference of the dome, which occupies the centre, the superintendent—a single superintendent—has a full view of all the cells of the prisoners, who cannot

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make a movement unperceived by him. There are not only confined here criminals, properly so called, but also drunkards. Every man found on the public road in a state of intoxication, is immediately conducted thither, and remains for a longer or shorter time, as the case may be. The day of our visit, the entry-book had registered the names of eighteen persons confined for intemperance. 96 The opinion is increasingly prevalent in the United States, and in Massachusetts particularly, that drunkenness is the mother of crime, and that most acts of violence are committed by persons who are intoxicated, or are at least in the habit of abandoning themselves to the influence of strong drink. The advocates of the temperance movement repeat to you constantly, that the germ or principle of murder, is in alcohol. Certainly, then, to correct drunkards by shutting them up, is an excellent means of preventing greater evils.

On the ground floor of the prison of which we have spoken, but separate from it, were the lodgings of the director, spacious, well furnished, and even elegant in their decorations. Many a nobleman in London or Paris, has not so handsome a parlor. His wife, who received us, was very lady-like in her appearance.

We have remarked elsewhere, that the Americans drink little or no wine or spirits, but by way of compensation they are very fond of water, which forms an important part of their regimen; and to procure good water, there is no sacrifice of money which they are not ready to 97 make, and no natural obstacles which they will not surmount. They will bring it, when necessary, from distances of ten, twenty, thirty leagues, by means of aqueducts and reservoirs, across hills, valleys, and rivers. Whatever difficulties may be in the way, the water must come, and does come; and the millions, not of francs but of dollars, required to meet the expense of these great and useful public enterprises, are raised immediately by subscriptions or stock.

The reservoir of Boston, and the aqueducts of New York and Philadelphia, are examples of this, and are constructions truly Roman in their character, which may even be

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mentioned with the Pont du Gard. Granite, and a granite of the finest kind is employed in these works, which will probably last with the world.

In America everything takes gigantic proportions. The dimensions of the hotels correspond with the number and importance of the railroads. In a country where the trains, arriving from all directions, pour out every hour on the roadside their thousands of travellers, it is necessary to have inns spacious enough to receive and lodge them. Thus, it is not rare to find hotels containing five or six hundred beds; and when we left New York, they were building one which was destined to accommodate two thousand persons. At the Cataract House, at Niagara, where we stopped, we seldom saw fewer than from five to six hundred people at table, and the meals were served four times a day. There were always fifty waiters in the dining saloon, and nearly as many more in the house, for the service of the private apartments. Those who served at the *table d'hôte* were all negroes, and their “*chef*” was an Indian. I shall not soon forget the look of this man and the agility of his movements. In the twinkling of an eye, he transported himself from one end of the room to the other. A whistle, or a motion of his head or hand, sufficed to manoeuvre the fifty Africans under his orders. They entered and left the room in squads, keeping step and beating time as they set the dishes on the table, or changed the plates. The spirit of the Indian seemed to animate them all, and his aspect recalled to our mind the red-skin heroes of Cooper's novels.

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But what a metamorphose in the scenes around us! We had before our eyes the astonishing results of American enterprise—the Anglo-Saxon race with its most marked characteristics—the movement and life of an admirably organized hotel—a town of several thousand inhabitants, increased by thousands of travellers, coming and going and changing continually—and all this, where? At the foot of a cataract which, a century and a half ago, was in a wilderness, and whose solitary spectator was the Indian, who came to fish or bathe in its waters.

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We have never been partisans of the extremely rigid or Judaic observance of the Lord's day. Although we regard this holy day as a divine ordinance, as well as a privilege, it has always seemed to us that it was to be celebrated and used in the spirit of liberty which characterizes the gospel economy. But we owe it to the truth to acknowledge, that if there is a spectacle fitted to promote public acts of worship, and the development of religion in general, it is that of a great city, in which all business is suspended on that day; where no 100 noise is heard in the streets or public places, where on all sides are to be seen silent groups, resorting even three times a day to the house of God, and where the parents of families, accompanied by their children, seem to know no other recreation on the Sabbath, than frequenting the courts of the Lord. "Happy," exclaimed we, in contemplating these Christian and patriarchal manners, "happy the nation whose God is the Lord!"

The tossing of the tempestuous and troubled ocean, does not hinder the American or English Christian from celebrating divine service. The first Sunday that we passed on board the Pacific, on our way to New York, the weather was very bad. The greater part of the passengers were sick, and remained in their berths. Those who had been able to leave their state-rooms, were extended on the sofas in the saloon, for it was impossible to hold one's self in an upright position. Notwithstanding all this, however, the service was held in presence of the captain, who never fails to attend. His lieutenants were obliged to remain on deck, and all the sailors were on duty. One of the passengers, the Rev. 101 Gorham Abbott, brother of Jacob Abbott, the author of the "Young Christian," was kind enough to officiate. I shall never forget the solemnity of the moment. The preacher alone was standing, but was forced to cling to one of the iron columns of the saloon for support; and it was in this position, which was necessary to prevent his being thrown from right to left, and seriously injured, that he prayed and preached. The service was not curtailed, however; in spite of the storm, the prayer was both long and detailed—nothing was forgotten—the captain, the officers under his orders, the sailors, and the engineer who directed the mighty machine, and on whom, humanly speaking, depended at this moment the safety

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and life of the crew and passengers—all found their place in it. At such an hour, how fully is realized the greatness of God, and the insignificance of man!

The Pacific was an American steamer. We returned to Europe in the Niagara, which be longed to the English line; but on board of her likewise, we found public worship celebrated. We had even here, a service every day at one 102 o'clock. At this hour, three English clergymen from Canada, a fourth from Nova Scotia, and three other persons, met with us in a private state-room, intended for *two* , but which received *nine* , and we passed altogether an hour in singing the praises of God, in reading His Word, and in prayer. How sweet and profitable were these seasons of retirement and meditation!—with what calmness and serenity they inspired us! How precious, too, is the intercourse, transient as it may be, between Christians who meet thus on the ocean, mostly strangers and pilgrims on the earth, but seeking together a better country, and who will probably only meet again in the Canaan above.

One of our strongest wishes, in visiting the United States, after seeing our own beloved family, was to make the personal acquaintance of one whose name the friends of the Missionary Society have doubtless observed in the annual reports, at the foot of the list of members of the committee, Mr. S. V. S. Wilder, of New York. Thirty years ago, Mr. Wilder was established as a merchant in Paris. At this time, the religious awakening had scarcely 103 begun among us. There was then in the capital neither bible, nor missionary, nor tract society. The number of persons whose hearts were interested in the advancement of the kingdom of God was very limited. They were moreover timid, and hardly dared even to hope for what we now see realized in our midst. Mr. Wilder encouraged them by speaking of what had been accomplished by Christians in America, and exhorted them not to despise the “day of small things.” His parlor was their place of meeting, and the ordinary rendezvous of pious foreigners passing through or residing in Paris. Many a prayer was offered there for the revival of the faith and love of our churches, which were then in a singularly languid state, to say no more.

The spirit of God breathed at last upon the dry bones. Before his departure from Paris, Mr. Wilder had the joy of witnessing the formation of the societies which I have mentioned, and he has not ceased from the other side of the Atlantic to follow with his earnest sympathy their subsequent development and progress. We had the pleasure of visiting this 104 Christian brother at Elizabethtown, in New Jersey, where he resides, and of imparting to him many details on the actual state of religion, and of our churches, and societies, with which he was unacquainted. As we marked his delight, as we told of some remarkable conversion, or described the origin of some work of evangelization which has since increased and prospered, and above all, as we spoke of the extension and consolidation of the societies to the foundation of which he so powerfully contributed, and at whose humble and fearful beginnings he had been present, we seemed to have before us another Simeon, blessing the Lord that before departing in peace, he had been permitted to contemplate, though from afar, the progress in France of that Gospel of salvation whose advancement had been the object of his most fervent efforts and prayers.

CHAPTER VII. MORE OBSERVATIONS, AND VARIOUS FACTS.

A few weeks' stay in the United States, after observing a little of what passes around one, and conversing with persons of different professions and social positions, leaves a singularly favorable impression of American society. No one there seems to entertain a doubt that the established Constitution is not the best possible for the country, because it is perfectly adapted to the habits, sentiments and genius of the people. Neither the form of the government, nor the laws on which it is based, are subject to the slightest debate, or contestation. The citizen of the United States is as confident that his political and social institutions are the very best, as he is positive that the country which Providence has bestowed on him is the greatest and finest in the world. He is happy and proud, at the same time, of being born an 106 American, and of living in America, under the shield of laws which guarantee his liberty and favor the development of all his intellectual and moral faculties. Free and contented, he labors full of joy in the present, and contemplates

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the future with assurance, anticipating for his country the most glorious of destinies. This double sentiment, love of country and confidence in its institutions, is that which makes societies truly powerful and free. America has planned great things, she will execute greater still, because she believes and hopes. *Possunt quia posse videntur.*

These reflections were particularly suggested to our mind on the anniversary of the National Independence, which is celebrated even in the smallest villages in the Union. In the morning of this day crowds were flocking to the churches to return thanks to God; in the evening two hundred thousand persons circulated peaceably and quietly on the immense city common, where not a single armed policeman or soldier was necessary to maintain order, or watch the movements of this great crowd. At the sight of so much calmness 107 and so much strength we were penetrated with emotion, and the hearty wish arose in our heart, for all the nations of the earth, not that they might become republics, for a republic, good here, may be very bad elsewhere, but that they might be blessed with the same spirit of patriotism, the same love of order and liberty, the same social virtues and concord which alone create and maintain national prosperity and make the happiness of a people, whatever may be its form of government.

Another very prominent trait of American manners, is respect for women. It has been remarked that the citizen of the United States is not particularly distinguished for the elegance of his habits, or the polish of his manners. There is in his character something rough and daring, very much in keeping with the newness of the nation to which he belongs, as well as the extent and variety of the enterprises which incessantly solicit the exercise of his activity. But it is astonishing to see how this man, whose virtue seems to partake a little of the Christian stoicism of his ancestors, the puritans, becomes as gentle as a child in the presence of woman. 7 108 Over the whole extent of the American Union, women are protected and shielded by public morals. From New Orleans to Canada, from New York to California, a young girl, a young wife may travel *alone*, without incurring the slightest danger. Not only may her family be assured that her virtue will be respected and honored, but they know, besides, that in the public conveyances, as at the tables

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of the hotels, the first and best place will be always yielded to her, and that, should she require any service, or experience any difficulty, she will find, not *one* but *ten* persons ready to aid her in the most disinterested manner. The American is not gallant, but the Bible has inspired him with a better sentiment. As in the civil state, it has shown him the wise medium of law and liberty, so in the more intimate relations of private life, it has taught him the true nature of the sentiments which man should cherish towards woman, a worthy respect, affectionate protection, and ready and deferential courtesy everywhere and always.

There is not in America, by any means the same distance between the different classes of 109 society which exists in Europe. This is owing, in great measure, to the universal prevalence of evangelical Christianity, which, professed and practised as it is by a great part of the nation, tends to draw together the various conditions of society, without however levelling them. On Sunday you can hardly distinguish the laborer, the artisan, or the farmer, from the *gentleman*, properly so called. All are well dressed, have a respectable appearance, and throng together the churches where they are indiscriminately mingled together. I said one day to a friend, "Your American churches please me very much, I have only one fault to find with them, it is that they seem to be attended only by the rich." "You are mistaken," he replied, "the dress deceives you; under these black coats there are persons who have held the trowel, smiths who have wielded the hammer, and mechanics who have handled the file all the week; and beneath these ladies' bonnets, there are servants and seamstresses, who once at home will return again to the functions of their positions." In effect the American farmer, when he leaves his fields and returns to in-door life, has the habits 110 and cultivates the tastes of the gentleman; he reads the journals and possesses a library. His house is comfortably and well furnished. In the parlor, in their hours of leisure you may see his wife and daughters working around a centre-table set out with albums and keepsakes. Enter into conversation with him, you will find that he shows no lack of judgment or of general information. Above all, speak to him of his country, and he will expatiate most warmly and eloquently in its praise.

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The Irish Catholic, who, in his own country, is perishing with hunger, and finds scarcely even potatoes enough to sustain life, as soon as he lands upon the American continent can earn a dollar a day at the least, and often receives a dollar and a half for his day's work. Who can wonder, then, at the comfort and wealth which are to be met with in this land where beggary is almost unknown?

The commercial wealth and industrial progress of the United States is fully displayed in the internal arrangement of the dwelling houses. None of the conveniences or luxuries of life are wanting there. In the majority of private houses in the cities you find in each room hot and cold water at all hours of the day, and beside the bed-rooms a bath-room always in readiness, without even the necessity of summoning a domestic to prepare it; gas in all the rooms and even in the closets; furnaces warming the houses from top to bottom; carpets everywhere; even on the stairs and in the corridors; and every thing else in keeping. A Parisian, however Parisian he may be in his habits, is surprised to find so much comfort and luxury, and cannot help asking whether these Yankees, who are considered in France nearly half barbarous, when they visit our European continent, and even our Paris, do not suffer a little from not finding among us, or only as rare exceptions, the multiplied inventions of ingenuity applied to every rank of life, which are so universal among them at home.

Cross the boundary which separates the United States from Canada, and in this respect, as well as in many others, you will find all changed. On the American frontier one beholds everywhere the signs of an almost feverish activity; founderies, manufactories, furnaces, multiplied on every side. As far as the eye can reach, wide clearings and cultivated fields, railroads traversing mountains and lakes, steamboats shooting like arrows upon the lakes and rivers; and, as the result of all this mental and manual labor, comfort and prosperity everywhere general and visible. As soon as you set foot in Canada you seem to be in another country, almost in a different world. From Rouse's Point, at the extremity of Lake Champlain, even to Montreal, nothing is to be seen but

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immense half-cultivated plains; dead and naked trees, which no one has thought of felling, and whose unsightly aspect spreads an air of desolation over the country; cabins resembling rather the huts of the African Bechuanas than the abodes of civilized man; an ignorant and wretched population, without energy or industry, creeping on from generation to generation, in the routine of their ancestors; constructing to-day the oven to bake their bread, on the other side of the high road, and opposite the farm-house, as did the first colonists who came from France two or three centuries ago to explore the 113 country. The inhabitants of Canada are, in great majority, Roman Catholics, and this explains all. They live, moreover, under the influence of a body of clergy who are not more distinguished for enlightenment than for zeal. What more need one add? The tree is known by its fruit. By crossing the channel which separates England from Ireland, as by passing in Switzerland from a Protestant to a Catholic canton, we may judge of the respective influence which each religion exerts upon the political and social condition of the population by whom it is professed. Between Rouse's Point, on the American side, and Grande-Ligne, one of the first villages in Canada, the contrast is, if possible, yet more striking. You have, at the distance of a few leagues, two very well characterized specimens of the prosperity of the Protestant, and the poverty of the Catholic country. A religious writer of the Greek church, has, in a recent publication,* ridiculed very wittily, but we think very unjustly, those who pretend to prove

* Quelques mots, par un Chrétien orthodoxe sur les communions occidentales etc. Paris, 1853.

114 the comparative merits of any religion by the temporal benefits which it confers. It is, doubtless, possible to overrate considerations of this kind, and, in this respect, we are of opinion that much moderation should be observed, and that the argument should not be pushed too far; but, at the same time, it would be difficult to convince us that Muscovite barbarism, that Irish pauperism, that the moral stagnation of the Italian states, and other existing social phenomena of the kind, could ever be adduced as convincing proofs in favor of the dominant religions of these different countries.

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When on entering Canada our ears were saluted by French accents, which might almost have been mistaken for the patois of the Norman or Breton peasants, we experienced at this distance from our country, an emotion as easy to conceive, as it is difficult to describe. But, after a moment's conversation with these good-natured, but ignorant peasants, we soon perceived that they scarcely knew the name of that France from which their ancestors had come. Under the sway of the Romish church 115 they have sunken so low that the moral energy and enterprising activity of the English colonists, their fellow-citizens, and of their American neighbors, have not the power to arouse in them an honorable emulation, or to save them from the inconceivable state of apathy which is their ruin. We were tempted to wish, as we saw them, that they spoke another language, and that no link connected them with the land of their fathers, to which they are far from doing honor;—but this feeling was only a passing one, and others more worthy succeeded. We prayed that the double influence of the numerous English churches in the country, and of the Swiss missions established among them for many years back, might be blessed to these poor Canadians, and that they might be brought by the knowledge of the truth to conversion, and so aroused to life, that they might undergo a moral as well as social regeneration, for they stand sadly in need of both.

We could not pass Grande-Ligne without visiting the Swiss mission in that place. We met there with the most cordial reception from 116 the excellent Madame Feller, of Lausanne, the foundress of the establishment, as well as from the Rev. Mr. Normandeau, a converted Canadian, and Prof. Roux, of Marseilles, and their wives.

What self-denial, what patience, what faith and love must have been required in these labors, undertaken and pursued with a perseverance which has never flagged, in a country where they have not only had to struggle with the stubborn opposition of the priests, but against the inert resistance of the people. Nothing, either in the society which surrounds them, or in the state of things under their eyes, is of a nature to support the minds or renew the moral energy of these faithful and pious servants of God. The establishment at

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Grande-Ligne is a mission, in the strictest sense of the word. To us it seemed a veritable oasis in the midst of the Canadian desert; to our Christian friends, it is a voluntary prison, to which they have freely condemned themselves, for the love of the Lord, and of the souls which they desire to lead to Him. The brethren and sisters of whom 117 we speak are especially occupied with the instruction of youth, and consecrate more and more their efforts to this work. The present generation will probably pass away before the influence of this leaven of evangelical truth, which our brethren have thrown among them, shall have penetrated into the mass of the population. If any hope can be formed, it must be in the New Jerusalem, which will grow up under the healthful shadow of the tree which may spring from the grain of mustard seed, thus planted in the desert.

On leaving the members of the Canadian mission at Grande-Ligne, we went to Burlington, where we were to embark to descend Lake Champlain. This voyage lasted nearly the entire day. The splendid steamboat which conveyed us passed beneath the ruins of more than one citadel built and defended formerly by Frenchmen. Fort Carillon, (now Ticonderoga) attracted particularly our attention, from its admirably chosen position and impregnable redoubts. It was set against the mountain, and defended on three sides by the lake. What bravery was displayed here, without 118 durable result, what heroism was wasted on a country where we do not now possess one inch of ground! Canada, and all the shores of the St. Lawrence; the great lakes and their environs; the fertile banks of the Mississippi, as far as New Orleans, Lake Champlain, Lake George, and all the surrounding country, belonged formerly to France. All these and much more we have lost. We can conquer valiantly, why are we so unskilful in preserving our conquests, so ill-adapted for colonizing? These rapidly traced notes, which are now drawing to an end, contain the answer to this question. We have, as a people, many valuable qualities, which other nations cannot dispute with us; what we essentially lack is the light and life which the Word of God, solemnly studied and practised, alone can bestow.

CHAPTER VIII. CONCLUSION.

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Before closing this series of our observations on the United States, we must recur to a few reservations, which we have had occasion to make in the preceding chapters.

And first, let us repeat that we have not pretended, on so short an acquaintance, to pass judgment on a country which it would have required at least a year to know thoroughly. We have not explored its whole extent; we have hastily traversed but a small part of its territory. The States which we have visited, are Massachusetts, Connecticut, Rhode Island, Vermont, New York, Pennsylvania, and New Jersey, and it is these that we have had chiefly in View, in writing. Then, those States comprising that part of North America, which was earliest colonized, and being in consequence the 120 most enlightened and advanced in civilization, it is not surprising that we should have found much that is good to say of them. This good we have seen, we therefore know that it exists, and we have nothing to suppress in the picture we have drawn. But we do not, of course, mean to affirm that an equal amount of good is to be found elsewhere. There are many of the States which are of more recent origin, and where the religious, moral and social progress is not so marked. We did not visit these, and consequently have nothing to say of them. It cannot be doubted that much evil exists in America; there is evil everywhere; but this did not particularly strike us, and we thought it counterbalanced by many good and Christian institutions. Why, then, should we have taken pleasure in pointing out weaknesses and absurdities, when we had it in our power to edify our readers by statements of a different nature? It is not necessary to go to America in order to find matter for criticism, there is enough at our doors. What is, above all, required of a traveller, who returns from the other side of the ocean is, that he should describe what has especially impressed and pleased him, and it is this reasonable curiosity that we have endeavored to gratify in our feeble capacity. The sphere to which we have confined ourselves is that of religion and morals, it did not pertain to us to exceed these limits, and even if we could have done so, the time would have failed us for it. We have not said that the Americans excel in the fine arts, that there are to be found among them the best painters, the greatest sculptors, and most distinguished musicians. The Americans love the arts; but art is yet in its infancy

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among them. We have not asserted that the Americans have a complete literature; they have letters, but their literature has yet to create in its future what we have in the past. We have not maintained that civilization in America has attained perfection—that would have been simply absurd, for do we not know that civilization there dates hardly a century back, and is little beyond the state of formation? Neither have we affirmed, lastly, that in all relating to polish of manner and charms of society, the Americans satisfy, as yet, all the requirements which social life has created and developed in an inhabitant of the Old World. But what we here have affirmed, and what we maintain is, that the citizens of the United States possess, at the present moment, all that makes a nation great and powerful. They have a Bible Christianity widely spread among the masses, flourishing and evangelical churches, profound love for their country, and an unbounded confidence in their political institutions, incontestable civil virtues, great energy, and untiring perseverance. With these qualities, they command the present and the future, and may dispense with much that, in Europe, we consider absolutely essential, and without which, we cannot conceive Christian civilization to exist. Civilization, in many parts of Europe, may be compared to a vast edifice, graceful in its forms and harmonious in its outlines, but whose foundations have long since been giving way. The Americans have laid a solid groundwork—the only solid one—and upon this base they are rearing a great and durable edifice; they have the essential, we have the external form; we have the appearance, they have the reality. And granting that this reality is rough and unpolished as yet, it is still endowed with an inward power of life, which is destined more and more to develop and organize it.

In all that we have written, we have not yet approached the question of American slavery, and if we should terminate our remarks without touching upon it, we might justly be accused of partiality. Slavery, it is not necessary to say, is the great evil in the United States. It is, perhaps, the only point in which this great nation is vulnerable; it is, also, the only, or at least the principal source of uneasiness to its friends. We did not visit the slave States, and can consequently only repeat what we have heard on the subject. Every

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pious person, and, in general, all the eminent statesmen and men of letters with whom we have conversed on the question of slavery, were unanimous in deploring the existing state of things. They all, without exception, consider slavery not only as the great blot on their country, but even, also, as a crime, in a moral and religious point of view. Their opinions on the subject accord perfectly 8 124 with those of intelligent and Christian men in Europe. They all wish to see slavery abolished in the South as it is in the North, but this, at the same time, seems to them impossible for the moment. The following are some of the arguments they bring forward, of which we are only the interpreter, not the apologist:—

Negro slavery is not American, but English, in its origin. It was introduced into the south of the Union under the British administration, and remains to us a sad and fatal heritage from our former masters. In what way can we put an end to it? The country is divided into two equally balanced parties on the question. At the North slavery no longer exists, and the people are opposed to it; at the South they wish to preserve it. In Congress there is little hope of arriving at a speedy solution of this inextricable difficulty, for while the half of the delegates, who represent the Northern States, would vote for the abolition of slavery, the other half, representing the Southern States, would oppose with all their force any scheme to liberate the blacks. And then, even if the 125 question at issue were sufficiently advanced to admit of determining the means of execution, who must bear the expense of this important measure? Shall the citizens of the North indemnify the citizens of the South for the sacrifice they make, or shall the citizens of the South take half of the burden? The separation of the Union, perhaps, and civil war, are the two menacing contingencies which hang upon the solution of this fatal question.

The abolition of slavery was comparatively easy in England. A united Parliament, more or less disinterested in the question, came to a great resolution, which was in harmony with the feelings of the majority of the people. More than this, the British Parliament had to determine a measure, the difficulties of which were to be settled in colonial possessions, two thousand leagues from the mother country; while we, on the contrary, are not only divided in opinion among ourselves on the problem, but it is in the very bosom of our

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country, that these millions of ignorant and degraded negroes, indolent in their habits, and for the 126 most part destitute of energy, are to be liberated. There can be no doubt that their immediate enfranchisement would be the signal of total ruin to their masters, and for themselves would open an era of destitution and calamity of which it is difficult to see the full consequences.

The party who, like Mrs. Harriet Beecher Stowe, plead with all the energy of profound conviction the cause of immediate abolition, are not always perfectly just in their appreciation of slavery as it exists in the Southern States. The negroes are kindly treated by their masters; they could hardly be happier if they were free. The instances of tyranny and brutality are rare; so rare, that one is only to be found here and there. The abolitionists do much less good than they imagine, by their vehement attacks and the continual agitation which they keep up. They retard much more than they advance the solution of the enigma, which moderate men would gladly themselves settle at once, if it depended on them. They irritate the proprietors of the slaves, render them 127 less reasonable to treat with, confirm them in their purposes, and dispose them to advance more and more their pretensions. In this way, they adjourn indefinitely the moment of emancipation. But for books of the character of Mrs. Stowe's, slavery would, perhaps, not exist at this time, in Virginia and Kentucky. Providence alone, by events which must arise spontaneously, can untie this Gordian knot. In wishing to anticipate and hasten by violence and ill-advised measures, a social revolution, which is alike desired by all, they risk compromising the present and future prosperity of the country.

The above is what we have heard said in the Northern States. We repeat, that we only echo here the opinions of such of our American brethren as are not abolitionists, for the abolitionists, such as Mrs. Harriet Beecher Stowe and her friends, will not hear of any postponement, or any middle course.

If now we are asked, what is our personal opinion on the question, we would answer, that we have returned from the United States as we 8* 128 went—an enemy to slavery, which

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we always have detested, and always shall detest. But, we are, perhaps, at the same time more disposed to take into consideration the real obstacles, which the Americans find in the presence of this immense and incalculable evil. At the same time, however, whilst making full allowance—all the allowance possible—for the difficulties with which they have to contend, in removing from their country this sore plague, which consumes its strength, and does it no honor in the eyes of European nations, we must frankly confess, that we find them too easy in this respect. They seem to us to resign themselves too readily to a state of things, which they are powerless to change, and, under the pretext that Providence alone can extricate them from this difficult and dangerous strait, they are not sufficiently active in seeking out the means of preparing the new state of things, which they would so gladly see arise from the complications of the present.

In religion, there are two systems apparently impossible to conciliate: Quietism, which, under the pretence that God acts alone, and has alone the power of acting, waits with folded arms the succor of his grace; and Arminianism, which, starting from the principle, that man is called to co-operate with God, depends more upon his innate strength than upon that which is given from on high, and stimulates human activity without recurring sufficiently to divine grace. Now, it seems to us, that the Christians of America might find the just medium between these two extremes; and that, while they must indeed rely, above all, and bespeak the help of Providence on this question of the abolition of slavery, they might, at the same time, tax more their ingenuity, and display more activity in bringing about insensibly, but as promptly as possible, the end of an immense evil, which can no more be justified by human ethics than by the divine law.

If the citizens of the American Union do not show themselves as forward as we could wish, in emancipating their negroes, or, at least, in preparing the way for their emancipation, they cherish none the less in their hearts an ardent love for freedom. The dominant trait of the national character, in this respect, is a sort of passion for liberty—for all liberty—for religious as well as political liberty. Jealous alike of both, the citizen of the United States has not forgotten that it was to seek in the wildernesses of the New World, the right,

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refused them in their native land, of serving God according to their conscience, that his ancestors chose a voluntary exile beyond the seas. He has, also, the profound conviction that civil liberty has no better guarantee, no more solid basis than religious liberty, and that to limit or destroy the one, is to shake or ruin the other. And, consequently, liberty of conscience and of worship reigns without any restrictions over the whole extent of the United States. No sect is privileged; all are equally protected and free. The Catholic priest builds his chapel and celebrates his mass, by the same right as the Protestant clergyman, of every denomination, opens his church and preaches the Gospel.

It is well known, however, that the proportion of the Catholic to the Protestant population is 131 only one to five. And what a Protestant population—enlightened, ardent, opposed to the Romish church from principle, from habit, and from tradition! And yet, notwithstanding this, there cannot be cited a single instance of persecution or intolerance against the religion of the minority, either on the part of the citizens or of the government. It is by word and by conviction that they combat in America all that is regarded as error in religion, not by violence, or by using the secular power, as is done without hesitation elsewhere.

The friends, at whose request we undertake this brief *résumé* of our observations, will, we hope, pardon its imperfections. We have, as they know, drawn out these notes in the midst of a laborious ministry and the pre-occupations of a life of pressing duties. We must not, however, lay aside our pen, without rendering a cordial homage to the Christian and affectionate hospitality of our American brethren. May they receive here the public acknowledgment of our gratitude! We were not able to express to all of them how much we were touched by 132 their friendly reception and their ready kindness, by the numerous marks of affection which they showed us, and the consecrated hours which we bless God for having passed under their roofs. It would be impossible for us to tell our brethren in France all that we owe to our brethren of the United States. A bed, a table, an open and friendly heart is the current coin, which hospitality offers to strangers. They have added

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